836 marriage. Therefore illicit love between cross-cousins is not
605 prohibited by society. As to the selection of mates, marriage procedure, the wedding ceremony, and other like subjects, these will be discussed in the next chapter.

591 When a woman marries, she goes to stay with her hus-
592 band. They have a small family of their own, living separately from the husband's parents and managing their own independent economic life. Upon the birth of a child, they themselves begin to assume parental responsibility.

The birthday of a Lolo man is not taken very seriously
527 until he reaches the age of forty. After forty, every birthday
574 is celebrated with a feast for which cattle is killed and prepared for food. Relatives and friends come to congratulate
[431] him with gifts of wine and sweets, while his son-in-law, sister's son, and others present cloth or cotton goods. The guests are entertained with food and wine by the host during a most enjoyable evening for the family.

764 Death and burial has many complicated forms of cere-
183 mony, most of them related to religion and magic. The bur-
[614] ial ceremony is the occasion for the largest clan gathering and has a great influence on Lolo social life. As death and burial are painful to those who survive, the blood kin of the deceased seem to forget how to act and behave themselves after much crying and wailing; so the neighbors and relatives come to offer their condolences and sympathy, while the formality of the ceremony helps the blood kin to overcome their psychological block and to return gradually to normal life. In the course of time, the burial ceremony becomes conventionalized and its prescribed forms are followed generation after generation. For this reason, it performs the important function of achieving social solidarity and the stabilization of human psychology. Several years ago when an old Lolo of the En-cha branch died, thousands of mourners came from all over Liang Shan to pay tribute, and the event aroused a great deal of excitement. This represents an abnormal aspect of Lolo life and helps to establish equilibrium and make adjustments in their social system. It also shows the close interrelationship between the family and clan kin as well as larger social groups.

[Errata. Should be crisis —analyst.]

789 because of unlucky portents, they also ask the pi-mu to perform magic to find out where the enemy has buried the bone so as to destroy the wicked plot. In brief, the Lolo use magic to fight magic, and the battle of magic coincides with and parallels the battle of weapons.

[775] At the time of death, according to Lolo belief, a man's soul runs away from this world to another. Like many other primitive people, they regard death as an important juncture and crisis in life. During this turning-point, their emotions are not only tense but also complicated. During the burial ceremony are expressed on the one hand the respect and love for the dead and on the other hand a sense of fear that comes as a reaction to the decaying human body.

Practically all the people in the world have similar funeral rites attended by close relatives. When a member of the Lolo family breathes his last, not only the whole family mourns together, but all his relatives, neighbors, friends, and slaves come to offer condolences by presenting gifts of oxen, wine, and various other items. Then they wash the corpse, arrange his hair, dress him in new clothes and ornaments, and assemble for a round of crying and mourning, after which they kill oxen or sheep to feast and drink together.

[787] The Lolo practice cremation. The entire corpse is burned after a person has been dead a day or two, or longer, the period to be determined by the pi-mu who selects the lucky date. They make a coarse wooden chair with two long boards on either side and a wooden plank across the middle — altogether nine pieces of wood for a man and seven pieces for a woman. The fully dressed corpse is then [100] placed on the wooden chair to be carried outside the house by four white Lolo slaves. Another slave in the front leads with a saddled horse and walks directly to the cremation ground to signify that the soul is departing on horseback. The place for burning the corpse is usually on a mountain at the back of the house. They spade a square piece of level ground, plant wooden stakes at the four corners, and on the forks above the stakes lay four horizontal pieces of wood as a scaffolding. Above it is placed a square plaited sieve of bamboo, on which is laid the wooden chair with the corpse. For the cremation, torches are lighted simultaneously on all four sides. When the flames rise, the Lolo outside the house immediately kill an ox with a big knife and beat the sheep to death with wooden poles in preparation for sacrificial offerings and a feast for the living.

[767 564] People who specialize in burning corpses are usually old and poor white Lolo, as most people are unwilling to take up this job.

764 up this job. The corpse, always cremated in the early morning before sunrise, is attended by family relatives who keep watch of the fire. The corpse-watchers have to be odd in number, either seven or nine. After the ox and sheep have been cooked in the house, they are carried to the place of cremation, where all the people assemble and eat together, drinking to their full capacity. The ashes of the corpse are sometimes buried underground and sometimes scattered in the forest where there is no trace of living beings. After cremation the whole family stays outside the house and only one person can remain inside to take the pi-mu around. The door is then closed as the latter performs magic with a sieve to sift out the soul of the dead and to purify the household.

778 769 At the time of cremation, the Lolo invite the pi-mu to make a spirit tablet of the dead. This is almost like the first stage of ancestor worship. The spirit tablet is made from a wooden stick about five inches long and split into two parts with a small hollow made in the inner side of each of them. This is called the spirit house. Next, the pi-mu takes from the burial ground a small piece of bamboo, preferably a young shoot, and cuts it into a small slip. With wool sheared in March, the slip is bound with cotton thread — nine rounds for a man and seven for a woman. This bundle represents the soul and is placed inside the spirit house. Then the two pieces of split wood are put together — so that the spirit being is laid inside the hole never to be seen again — and bound on the upper outside with hemp twine, again seven rounds for a woman and nine for a man, the whole wrapped in a white cotton cloth. After the pi-mu has performed magic to remove impurities, it becomes a spirit tablet and is placed on a wooden board on the wall behind the kitchen stove. At New Year festivals and at the time of exorcism for sickness, the pi-mu performs magic and kills victims to sacrifice to the spirit, entertaining it with wine and food.

775 796 769 Unlike the Han-Chinese who make offerings to ancestral tablets and worship them for generations, the Lolo are permitted to remove their spirit tablets after a soul-delivery ceremony. The aim of this ceremony is to release the souls of the ancestors so that they can enter the other world. The ceremony, generally very solemn, is performed either singly by one family or [101] through the combined efforts of several families, the elaborateness or simplicity of the ritual depending upon the economic ability of the family or the clan. It is usually held a year, sometimes three or five years, after the death of their ancestor. There are cases of the ceremony

757 distance and the hazardous mountain journey, nor would they go to Ch'êng-chiang for medical treatment. And so in case of illness most of them still wait for the will of Heaven, either for spontaneous recovery or for the arrival of
763 the death spirit. Shortly before death, the sick person is removed from the bedroom to the front hall, where he is dressed in burial clothes to await his end. After death, messages are sent around to relatives and neighbors for them to come and help in post-mortem arrangements. If the deceased person is a woman, then her family has to be notified; otherwise there could be complaints from that direction.

[787] (2) Funeral. When an old man dies, within
• 764 the following two or three days the head of the family would consult a wizard priest or a "Yin Yang" specialist in Ch'êng-chiang for an auspicious day for the funeral. When the date is set the villagers are notified, and every family sends a young male member to help in funeral affairs such as moving the body, carrying the coffin, and building a funeral pyre. All those villagers younger than the deceased would come to burn incense and offer sacrifices to the departed spirit and to accompany the funeral cortege, which is led by a Taoist priest and two impersonated devils, one male and one female, wearing strange clothes and masks, followed by a few minor devils, beating drums and playing music. This procession is called "dispatching the Yin (spirit) lantern". Halfway along the journey the procession would halt, the drumming and music would cease, and the impersonated devils, who have fulfilled their functions, would stop parading. At the same time the female mourners would also discard their robes of mourning and squat on the spot to rest. The rest of the party would then proceed to the cremation ground or the burial ground. If the de-

ceased is an old man without heirs, there would be none at the burial and the ceremony would be very simple and cold. When a middle-aged man dies leaving heirs behind, his funeral would be the same as that for an old man leaving heirs. A dead man, regardless of his age, who has parents still living may not be kept in the house, but must be buried immediately. Children and those not of age, in case of premature death, are ordinarily not given a burial ceremony for the lack of heirs, their bodies being wrapped up in straw mats and taken away directly for cremation or burial. Dead infants under a year old are hung on the trees near the burial ground, where scorched by the sun and beaten by the rain, they become food for the birds, to disappear totally before long.

(3) Disposal of the Dead. Mankind has devised five ways to dispose of the dead body: 1) burial in the earth, 2) cremation, 3) burial in the water, 4) natural burial, and 5) embalmment. The Lolo at Sung-tzu-yüan dispose of their dead first by cremation and then by burying the bones and ashes in the earth. Thus cremation and burial are adopted simultaneously. About one li to the northeast of the village is a mound used as the cremation ground. All deceased persons from the village are carried according to established customs and rituals to this spot for cremation. A scaffolding of fuel wood is built on four sides to the height of three or four feet, and twigs of trees are then laid crisscross on the wooden scaffold. The dead body is carried to rest on the top of the framework as fire is set from the bottom by a brother of the deceased or one of the relatives. If the dead body cannot be kindled, it is believed that some devils must be giving trouble and his reincarnation will be affected. The filial son would then kneel before the scaffold-

764 ing, saying comforting words to the dead and praying for an early kindling. After cremation the bones and the ashes are picked up and deposited in a square stone hole or a small wooden box to be buried in the ground.

Cremation is a popular method of burial among the Lolo. According to the official annal of Yunnan the Lolo in many parts of the province all have the customs of cremation as shown in the following passages:

> The dead is wrapped in leopard skin and burned, and the bones are buried in the mountain. Those who are not his kinsmen do not know where the burial ground is. (Ts'uan Man)

> Burial - the rich are wrapped in tiger skin and the poor in goat skin: they are burned in the wilderness and their ashes are abandoned. (The Black Lolo)

/33/ The official Tung-chuan Fu Gazetteer says:

> Cremation - wrap the corpse like a monkey, and let men surge around the fire to shout and yell. When a chieftain dies, ride around on horseback with arrow and bow to attract the spirit. The sacrifice is performed by displaying the heart and liver of an animal on the tip of a bamboo while people dance and sing around the dead body. The filial son receives greetings; the filial daughter-in-law wears colored clothes. After the ceremony hang some personal articles of the deceased in the house or place them in the spirit hole. Recently, burial is being introduced.

Although these accounts vary, the reference

to cremation is the same. Cremation for the Lolo has a twofold meaning: first, fire destroys the devil or the evil spirit, who is thus prevented from entering another person; second, reincarnation is facilitated through cremation when the deceased becomes another human in next life. 764 [775]

In the recent decades the Lolo at Sung-tzu-yüan have gradually learned Chinese ways, and the majority are beginning to use coffins to deposit their dead, to be directly buried in the earth. Only those who die of leprosy, tuberculosis, and vicious tumors, and women who die of childbirth are cremated. This is because of their peculiar belief that the ones who die of leprosy and other contagious diseases may get rid of them through purification by fire. A woman who dies of childbirth is not easy to decompose, and if her body is not destroyed by fire, it may be entered by an evil spirit to come back to harm mankind. 764 177 766 751

(4) Graves. A grave is erected on the ground where the bones and ashes are buried after cremation. In shape a round mound of yellow earth, it looks like an inverted cup with green grass growing on the top. The ancestral graves of the three immediate generations receive sacrifices twice a year, in spring and winter. The Lolo have been so influenced by the Chinese that in the construction of their tombs they adopt Chinese designs. A comparatively rich Li family has built imposing graves for its ancestors, complete with tombstones with Chinese engravings. The following are two samples: 764 177 [765]

4:Lei--8 E-5 (1939)1944 AE4 Lolo AE4

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177

Ancestral Virtues and Lofty
Administration

His Glory Shines on Many Future
Generations

Ting (south) Mountain Facing Kuei (north)

By the Imperial Ch'ing Dynasty

Posthumous Honors
to be Bestowed on

Li, tabooed name Teh, Deceased Father

Li Shih (Mrs.), Deceased Mother

This Tomb

Respectfully erected on the third
day of the third moon, in the third
year of Hsüan Tung, (1910)

By Grandson Li Hao (to be sacrificed
by imperial orders)
Great Grandson (Li) Wan-fu

May posterity grow and multiply

like the pine branches

4:Lei--9 E-5 (1939)1944 AE4 Lolo AE4

764
177

To Bless and Guide Your Offspring

Ting (south) Mountain Facing Kuei (north)

By the Imperial Ch'ing Dynasty

Posthumous Honors
to be Bestowed on

Li, tabooed name Hao, Deceased Father

Li Shih (Mrs.), Deceased Mother

This Tomb

Respectfully erected on the third day of the third moon, in the third year of Hsüan Tung, (1910)

By Son (Li) Wan-fu
Grandsons Tsan-kwei, Tsan-cha, Tsan-ku, Tsan-ko, Tsan-lin

From the above it may be seen how the Lolo have imitated the Chinese way of life.

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(5) Mourning. After the funeral the heirs and offspring of the deceased have the custom of observing a period of mourning, its length depending upon the degree of relationship. The son and the daughter observe thirty-five days of mourning, after which the mourning robes may be discarded. The grandsons and the granddaughters, younger brothers and sisters, and nephews observe seven days. One version

769 The spirit seat of each ancestor is represented by a bamboo stick wrapped in cotton with a red feather or in colored paper. So the spirit seats for the three generations of ancestors are represented by six bamboo sticks, from left to right, ranged in different heights according to seniority. These are pasted against the wall (see preceding diagram), and are called in the Lolo language "no p'a a m" or abbreviated as "a m", meaning ancestor.

The spirit tablet consists of a quantity of ashes of the deceased after cremation, extracted by the wizard priest and wrapped into a bamboo stick. It is thought that after the magic ceremony the spirit of the deceased will enter into this stick.

769 177 Ordinarily, the spirit tablets of the ancestors are hung on the left side of the center wall in the hall. In some families they are hung on the dark, smoky chimney wall above the native stove. I have discovered that the Lolo at first placed their ancestor tablets in the darkest corner of the kitchen, but as the relation between the Lolo and the Chinese became more intimate, they began to learn more from the Chinese and removed their ancestral tablets to the hall.

764 The official Yunnan annal quotes a passage from the Hsuan-wei Chou /county/, Gazetteer, stating:

> The dead is covered with a felt skirt, enveloped with silk and satin. No coffin is used. .....On the third, fifth or the seventh day the body is cremated in the mountain with bamboo leaves and the roots of grass. A Pi-mo is hired to wrap /the ashes/ in a piece of silk tied with colored threads. The whole is then inserted in a bamboo tube, laid in a bamboo basket, and

764

placed for sacrifice in a dark corner of the house. Three years later this spirit seat is deposited together with the other ancestors. (The Black Lolo)

Again, according to the Huang-Ch'ing chih-kung t'u /Sketches of tributes to the imperial Ch'ing dynasty/:

Buried without coffin, the dead body is wrapped in a piece of fire hemp.....and burned in the mountains. After cremation, (the people) blow the horn and wave the flag to summon the soul back. A bit of cotton is wrapped around a bamboo slip; it is then placed in a bamboo cage and hung above the beds of the living. (The White Lolo)

The custom of using the bamboo stick or the bamboo tube as the spirit tablet of the ancestor is derived from the belief that the bamboo is the retreat of the ancestral soul. This conception persists not only among the Lolo in the vicinity of Ch'êng-chiang but among this tribe in all parts of Yunnan province.

III. The Golden Bamboo Ancestor

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To recognize a stick of "golden bamboo" as one's ancestor is very odd indeed! It is also nonsensical to regard a stick of bamboo as the retreat of the ancestral soul and to use six sticks of bamboo /35/ to represent three generations of ancestors. However, a widespread custom or belief is not formed suddenly: it has its history and foundation. What is the reason of all this? It is best to trace the origin of the customs to find an explanation. First of

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER XI

THE FARMSTEAD IN THE VALLEY

576 THE lantern display was finished about midnight. Soon after we lay down on the floor and went to sleep. The night was very cold, and some of the people felt it a good bit. The next morning we were up at half-past six. Going outside, we found the whole country-side white with snow. The rule among these hill-people is that if you have had supper at a house you leave before breakfast the next morning. There is always one meal free for any who come, but, except in special cases, not more. Following the custom of the country, we left early, hoping to get breakfast somewhere farther on. We passed a number of villages on our way and saw many fine trees. One who only travels on the main roads of Yunnan sadly misses the trees. Sylvan scenery, of which Lord Beaconsfield rightly said one never tires, is almost absent. Huge cliffs, limestone rocks, rushing mountain torrents abound, but these do not make up for the absent trees. Here in Nosuland we found many trees of great size. The war against these trees has also commenced. Many of them are cut down and sawn into huge, heavy coffin boards, which are carried down to the Yangtse and then sold to the Chinese. They are then transported to the busy centres of North Yunnan, and command heavy prices. As the Nosu go in for cremation and set no store by these insanely heavy coffins, the trees have had a long respite. Now the Chinese have denuded their own hills of most of the large trees they

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[764]

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

and possibly the reader may thus more easily share the 000
pleasure that came to me during the days when I was a guest among the people of unknown China.

Sitting around the fireside, we drifted into talking about 764 ●
the customs of the Nosu at death. Cremation is the universal rule among these hillmen, and it used to be the rule among the Nosu in Chinese territory proper. When Chinese rule became consolidated in the southern parts some old-world, fussy mandarins resolved to stop this simple, natural method of dealing with the dead and to compel all the aboriginals to copy the Chinese method of burial, with all its revolting unsanitariness and almost nameless horrors. Had it been the other way about, and had cremation been adopted by the Chinese, it would have been a great gain in many ways. The cities of the dead in China occupy far more land than the cities of the living, and the amount of money spent on the dead is almost incredible. What can be more horrible and offensive than to walk into the front room of some Chinese friend's house and to be offered a seat near an awkward-looking mound right in the centre of the room. As the cup of tea is handed to you and you are sipping it and inquiring after the welfare of the members of the household, you are conscious of a disagreeable smell which tends to get on one's nerves and make one feel ill. And when you find it comes from the mound in the centre of the room, and that under this, resting on the floor, is the coffin and corpse of the father who died six months ago and has never yet been carried out for burial, you feel very queer. Fancy keeping the corpse of one's father or husband in the sitting-room for twelve months or more!

The way of the hill tribes is better. They believe in the

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

764 bright blaze of the fire and the cheerful breath of the winds for all those whose time has come and who have gone forth to solve the great secret of the other world which has been so carefully guarded, in spite of all attempts to solve it on the part of philosophers and wizards, saints and mediums, of many countries and many centuries. There has only been one solution of that great secret, and that the one given by the Great Master, who went down and came back again.

When a parent dies in a Nosu family there are greater ceremonies than on any other occasion. The rejoicings at marriage are quite quiet compared with the fuss made when a father or a mother goes on the long, unknown journey. Relatives from all parts arrive, and the crying for the dead is simply marvellous. Westerners are apt to misunderstand the mourning and crying aloud that Orientals indulge in at these stated times of grief. Because the wailing is done at the proper time, whatever may be the state of the feelings, we are apt to assign an air of unreality to the whole. In truth it is nothing of the kind. We sing at stated times in the services of the cathedral, and in the still more real services of the whitewashed wayside Methodist chapel, and no one thinks that the worshippers are wrong because the song bursts out at stated times. The Oriental has organised his expressions of grief as we have organised our expressions of joy and worship.

At these ceremonies of the Nosu for the dead the ubiquitous wizards come and go through their chanting and masses. After a few days of chanting and lamentation and feasting, the body is carried out to the hill-side and placed on the top of a large pile of wood. The dead person always wears his

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

clothes, and sometimes is in a coffin as well. An offering of 764
wine is poured out and then the light is put to the funeral pyre. If the body burns readily this is taken as evidence that the deceased was a good man. If there is difficulty in getting the corpse to burn, this is ascribed to the bad life led by the dead man. I was told that the heart and the buttocks are the most difficult parts of a corpse to burn. When there is nothing left but a few ashes these are usually put into a bag, and this again into a small box, which is buried in the family grave hill. There are no signs, such as are so common in China proper, to indicate which hills are the abode of the dead. There are no tombstones, no elaborate carvings, just the last passage through the purifying fire blown by the friendly wind and then the long, harmless sleep in the bosom of Mother Earth. How much cleaner and better and less harmful than the mass of graves which surround Chinese towns! Outside the city of Chaotung the coffins in the graves are often of the flimsiest nature, and frequently before one night has passed wolves or dogs have broken open the grave and coffin and devoured part or whole of the body. Such sights as this are frequently met with, and rifled graves and torn grave clothes can be seen on almost any occasion. Such a sight one never sees in Nosuland, and one readily and heartily thanks God that one cannot see it. Children are cremated in the same way as the parents. Here again the Nosu can teach the Chinese a lesson. It is not usual with the latter to bury children in the ancestral grave grounds. Having died young, they are supposed to have become unlucky spirits, and as such must at all costs be kept out of the graveyard where the venerable ancestors dwell. One must hold Confucianism responsible for this unnatural

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

764 treatment of the little ones who "go home" too early Such a fatal flaw as this in the great system of philosophy associated with the name of China's greatest sage will always prevent it from becoming the base of a great world religion. What children have suffered through parents holding false ideas of philosophy is simply appalling. One scarcely dares to tell all the things one has found out about child life and its sufferings in China. One has such a profound respect and even liking for the Chinese, and a great belief in their future, that one does not like to dwell too much on this, one of the blots on the character of a great people.

Sometimes the hillmen cross the Yangtse to visit friends or relatives in Yunnan and are taken ill in Chinese territory. In such a case they are terribly afraid lest they should die and be buried like the Chinese. The idea of a cold burial, without the warm, comforting blaze of the cremation fire, strikes terror into these Nosu, and they long to die at home, where wood is plentiful and a great fire is readily kindled.

713 292 726 While we were staying at Ah-Pooh's a number of people from the district around came to visit us. Among these visitors was a regular dandy, dressed in huge parti-coloured trousers. The tops of these garments were blue and the bottoms red. The wearer was a striking feature in the crowd. We found out before long that he could do other things than merely strut about in his gay trousers. He and a friend gave me a display of spear-fighting. The spears the two men used were nine yards long. There are some twelve yards long and some even longer. The two men seized the spears and then ran up and down a field as if they

437 Hearing that I would like to purchase a felt
196 ON THE MARCH AGAIN
cloak, several
were brought to me at one place or another. The price of a cloak is one, two or even more pieces of ordinary cloth, and cases have been known where a cloak of very fine manufacture has been exchanged for a man. Talking about exchanges, I was told that a fair-sized sheep was worth about twenty catties of salt.

721 Some hill-tops we passed on our way had been the scenes of many fights between rival clans, and we passed these places with a good bit of care and precaution. The raids are so sudden and unexpected that the Nosu are always on the look-out for them. On these hills the way sometimes lay through
491 long lanes, with trees on either side covered with ice. No care is taken of the roads, and the branches often hung over in embarrassing profusion. We sometimes had to stoop down to pass under these branches. Had one been on horse-back Absalom's fate would have threatened one many times over.

361 Coming down the other side of the hills, we got out of the mists and below the cloud-line. The scene in front of us was very entrancing. There were villages on the hill-sides in all directions, but never a town anywhere. There is not a town in the whole of Nosuland. Everybody lives on the land. The problems that face Westerners have never yet been dreamed of by these people. They have, however, problems of their own. One of the sternest is what is to be the result of the ever-narrowing circle of Chinese which surrounds them.

764 We passed in one place on a hill-side a ring of stones where someone had been cremated and the ashes buried. There was not the slightest sign to show whose ashes had been buried there.

514 performed since the Lolo men have especially wide trouser legs and the women wear no panties under their skirts. They do not find it strange to squat (since the I have neither chairs nor benches, this is the only other restful position aside from standing; however they do not sit with their legs crossed as do the monks while in meditation, but squat like dogs, with legs extended in front, bent backwards only from the knees, and their buttocks suspended) and while in this position to eliminate on the ground. To break wind, however, causes such great embarrassment that a woman guilty of this offence may even commit suicide.

574 The I, like the other border tribes, treat strangers better than the majority of the Chinese. As long as one can speak the I language, he can find food and lodging with any family, whether they are acquaintances or not. Native custom requires that no strangers be denied this kind of hospitality. An I would not even have to pay, although he could give a little present. A Chinese would customarily present to his host, gifts that are of equal or greater value than the cost of lodging and food. These gracious practices greatly facilitated our study in our travels through Liang-shan.

527] 805 The only times when the I make a lot of noise are at New Year's, weddings, funerals, or on festivals, which however are very few. The Lolo calendar is based on the twelve Branches /with which the Chinese name hours, days and years/ in the sequence of tzŭ, ch'ou, yin, mou, ch'en, ssŭ, wu, wei, shen, yu, hsü, hai; and the days are named in cycles of the rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog and boar. (This system is probably copied from the Chinese.) Each year is divided into ten months and each month into 36 days--the 12 Branches thus making three appropriate turns. One day in the tenth month of every year is chosen as New Year's through a temporary divining rite by the "pi-mo." /diviner and exorciser/. Should there be a death in a family on a certain day, the family will never again choose that day as New Year's. Thus, curiously enough the New Year's is on a different day for different families.

764 Funerals are a serious matter for the I. The family of a deceased has his body carried up a hill for cremation on a lucky day chosen by the pi-mo. Local inhabitants, as well as relatives and neighbors--/116/ sometimes as many as several hundreds of them--congregate at the funeral and weep unrestrainedly. Marriages and funerals are two items of expenditure for the Lolo as they also are for other Orientals.

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

cold. Many an unfortunate sufferer has through this strange practice died from suffocation. After a time the relatives return to see what course the disease has taken. This fever seems to yield to quinine, for several persons to whom quinine was given recovered. It is probably a malignant form of malarial fever, and what the Chinese in Kweichow call *men pai tsï*. 757

When a man dies, his kinsfolk, as soon as they receive the news, hold in their several homes a feast of mourning which they call *za*. A pig or sheep is sacrificed in the doorway, and it is supposed that intercourse is thus maintained between living persons and the spirit of the departed. The nearer kindred, on hearing of the death of a relative, take a fowl and strangle it, as the blood of it ought not to be shed. This fowl is cleaned and skewered, and the mourner then proceeds to the house where the deceased is lying, and sticks the fowl near the head of the corpse as an offering. The more distant relatives do not perform this rite, but each leads a sheep to the house of mourning, and a son of the deceased strikes each animal three times with a white wand, while the exorcist stands by and announces the sacrifice by naming the person who offers it. 764.

Formerly the No-su burned their dead.

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

764 Some years ago a No-su youth said to Mr. Hicks, "The thought of our friends' bodies either turning to corruption or being eaten by wild beasts is distasteful to us, and therefore we burn our dead." The corpse is burned with wood, and during the cremation the mourners arrange themselves around the fire, chanting and dancing. The ashes are buried and the ground levelled. The custom is still observed by the No-su in the independent Lo-lo territory. The No-su in Weining and Chaotung districts have adopted burial as the mode of disposing of their dead, and to the Chinese burial customs have added some of their own.

On the day of the funeral the horse which the deceased used to ride is brought to the door and saddled by the exorcist. The command is then given to lead the horse to the grave. All the mourners follow, and, marching or dancing in intertwining circles, cross and recross the path of the horse until the poor creature, bewildered and frantic with fear, rushes and kicks in a wild endeavour to escape from the confusion. The whole company thereupon raise a great shout, and say: "The soul has come to ride the horse! The soul has come to ride the horse!" A contest then follows among the women of the deceased man's household for the possession of the horse,

?: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

which is henceforth regarded as of extreme value. 764

The Black No-su are not all of them territorial magnates, but we believe all the poorer ones farm their own land, and even these, as a rule, own a few slaves who do all the work for them. Some of the White No-su are free at the present time. The Black class assert that all the White were originally slaves, and that in the case of those who are now free, either they themselves or their parents escaped at some previous time from their masters. 564 566

The masters of these unfortunate slaves have absolute control over them, and manage all their affairs. The girl slaves he marries to other men's male slaves. The lot of these unfortunate people is hard beyond description. Being looked upon as of little more value than the cattle they tend, the food given to them is often inferior to the corn with which the master's horse is fed. The cruel beatings and torturings they have endured have completely broken their spirit, and now they seem unable to exist apart from their masters. Very seldom do any of them try to escape, for no one will give them shelter, and the punishment awarded to a recaptured slave is so severe as to intimidate the most daring. These poor creatures are born in slavery, married 566

[redacted] AE6
Sino-Tibetan Border AE3
Lolo AE4

[102 cont.]
are very close relatives of theirs. The garments of the women are analogous to those of the "Pen-ti-lolo," but less decorated.

Marriages always take place during the winter.

The women follow the funeral corteges weeping, in the manner of the Annamese weeping women. When the head of a family has been buried, his sons keep a fire burning on his grave for nine days.

The "La-ti" (1)

1. See note 1 under "Lao" on page 110.

The "La-ti," most of whom are settled in the Chinese canton of Tu-long, are represented in Tonkin by about one hundred families, in the sectors of Xin Man and of Man Mei. They are also called "La-chi"; they call themselves by the name of "A-Khu" (the men). Their classification in the "Thai" group is rather doubtful.

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CHAPTER III

THE "MAN" GROUP

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CHAPTER III

THE "MAN" GROUP

The term "Man" in the Chinese language literally signifies "rude barbarians." It is the name given by the Chinese to all the populations of foreign race inhabiting the southern borders of the empire.

The Chinese also call the group "Yao," which we designate by the name "Man," but bearing in mind the fact that many of the neighboring groups (Thai, Annamese, Chinese of Upper Tonkin and

[180 cont.]

583 off his fiancée, but he must later pay a double dowry.

595 The "Lolo" generally have only a single wife.

684 Adultery is punished by death.

764 The dead "Lolo" is dressed in his finest clothes and then immediately afterwards placed on his bier. The coffin is kept for three days in the house in which the death took place. The burial is done the fourth day. Only the relatives take part in this ceremony. A fire is lighted on the grave as soon as the trench is [181] filled in. This fire is cared for by the relatives for nine days, if the deceased is a man, eight days for a woman, six days for a child. The grave then is abandoned and no one pays any further attention to it.

184 764 Some "Lolo" tribes follow slightly different customs. Among the "K'an-t'éou-lolo" ("Lolo" head-cutters), the corpses are dug up at the end of three years. The head is removed from the body and placed in a little wooden chest, which is placed in full view on a neighboring rock. (Photo 348, Plate 44, shows rocks which the inhabitants of the region call "rocks of the tombs," on which are still found heads of "K'an-t'éou-lolo" coming from a hamlet of this tribe which moved away thirty years before.) (Southwest of Pha-Long.)

Other tribes bury their dead without coffins and place upon the corpse a long, hollow, vertical piece of bamboo which sticks out on top of the mound. The relatives from time to time verify the state of decomposition of the corpse, by coming and smelling the emanations at the upper end of the bamboo. When there is no further odor, the corpse is dug up, and the bones are placed in a small chest, which is exposed as has been described above for the "K'an-t'éou."

771 177 The "Lolo" of Tonkin, properly speaking, have neither religion nor peculiar beliefs. They have adopted those of their nearest neighbors, either "Méo," "Man," or "Thai." They believe in the evil spirits but do not fear them to the same extent as do the "Thai."

769 778 They observe ancestral worship strictly enough. On the ancestral altar the dead are represented in the following manner: branches of orchids, cut to a length of seven knots for a man and

[188 cont.]

●764 When a "Ho-nhi" has died, his body remains stretched out on the floor of the cabin and is not placed in a coffin until after daybreak on the following day. The deathwatch lasts a month. Burial is made in a forest.

Thereafter the graves are visited once a year.

155: Abadie--245 G-5 (no date) 1924 AMS Lolo AE4

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[164]

[176]

335. "F'ou-la" Village.

348. The Rock of the Tombs ("Lolo").

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501

514. "F'ou-la" Married Women.

337. "F'ou-la" Unmarried Women.

101 The Ho Nhi may apparently be connected with the Lolo group
197 because of their language. There are very few of them in Tonkin,
131 and they are settled at the extreme western part of the Chinese frontier.
342 Their cabins, built on the soil itself, have roofs which come down
291 very low and mud walls. The men's clothing is of the style usual among the mountaineers and very dark blue in color. The women wear a garment of the same basic color, consisting of a long tunic whose inner skirt is raised up on the right hip, and a breast-covering, wide trousers descending to the knee, and leggings which are put on like
[302] stockings and tied up with garters. Their headdress is made by placing a dark blue kerchief over their chignon whose fringes drop to each side of the face, and they put on top of this a leather crown trimmed with little silver bells.

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Section 3

Customs and Religious Ideas

771 The customs of the Lolo who have immigrated to Tonkin have not been preserved in their primitive purity and frequently are full of customs of the neighboring ethnic groups. Detailed study of them, therefore, will not be interesting from an ethnographic point of view. We shall only point out those which include some trace of characteristic mores.

[581] Customs relating to marriage are very obviously the same as among the Meo. Those relating to death have certain unusual character-
764 istics. Thus, among the Kan tao Lolo or "cutters of heads," the dead are buried without any coffins and a hollowed-out bamboo extends from the head of the corpse and comes out above ground level. When the children of the deceased think that decomposition of the corpse must be completed, they make certain by placing their nose at the upper end of the bamboo. When no further odor emanates, they proceed to exhume the head of the corpse and place it in a basket which they expose to view in their cabin. The object of this rite is the revival each day of the memory of their deceased relative.

769 The ancestors' tablet among the Lolo is made up of a paper figurine which is hung up on the partition of the cabin.

When the anniversary of a deceased relative is to be celebrated, a mannequin is constructed, stood up and dressed so as to recall the one whose memory they wish to honor. Women come to sing and